

# THE UNIVERSITY OF TEXAS BULLETIN

No. 3310: March 8, 1933

## STUDENT RELIGIOUS ACTIVITIES

AT

THE UNIVERSITY OF TEXAS

University of Texas  
Publications



PUBLISHED BY  
THE UNIVERSITY OF TEXAS  
AUSTIN

# Publications of The University of Texas

## Publications Committees:

### GENERAL:

FREDERIC DUNCALF	A. SCHAFER
J. L. HENDERSON	C. H. SLOVER
J. T. PATTERSON	G. W. STUMBERG
F. A. PERRY	A. P. WINSTON

### OFFICIAL:

E. J. MATHEWS	L. L. CLICK
C. F. ARROWOOD	C. D. SIMMONS
E. C. H. BANTEL	B. SMITH

The University publishes bulletins four times a month, so numbered that the first two digits of the number show the year of issue and the last two the position in the yearly series. (For example, No. 3301 is the first bulletin of the year 1933.) These bulletins comprise the official publications of the University, publications on humanistic and scientific subjects, and bulletins issued from time to time by various divisions of the University. The following bureaus and divisions distribute bulletins issued by them; communications concerning bulletins in these fields should be addressed to The University of Texas, Austin, Texas, care of the bureau or division issuing the bulletin: Bureau of Business Research, Bureau of Economic Geology, Bureau of Engineering Research, Interscholastic League Bureau, and Division of Extension. Communications concerning all other publications of the University should be addressed to University Publications, The University of Texas, Austin.

Additional copies of this publication may be procured from the  
University Publications, The University of Texas,  
Austin, Texas



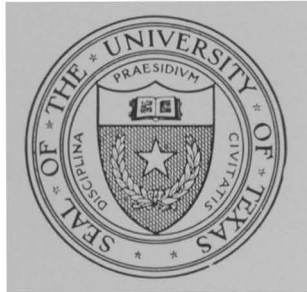
# **THE UNIVERSITY OF TEXAS BULLETIN**

**No. 3310: March 8, 1933**

## **STUDENT RELIGIOUS ACTIVITIES**

**AT**

**THE UNIVERSITY OF TEXAS**



**PUBLISHED BY THE UNIVERSITY FOUR TIMES A MONTH AND ENTERED AS  
SECOND-CLASS MATTER AT THE POSTOFFICE AT AUSTIN, TEXAS,  
UNDER THE ACT OF AUGUST 24, 1912**

The benefits of education and of useful knowledge, generally diffused through a community, are essential to the preservation of a free government.

Sam Houston

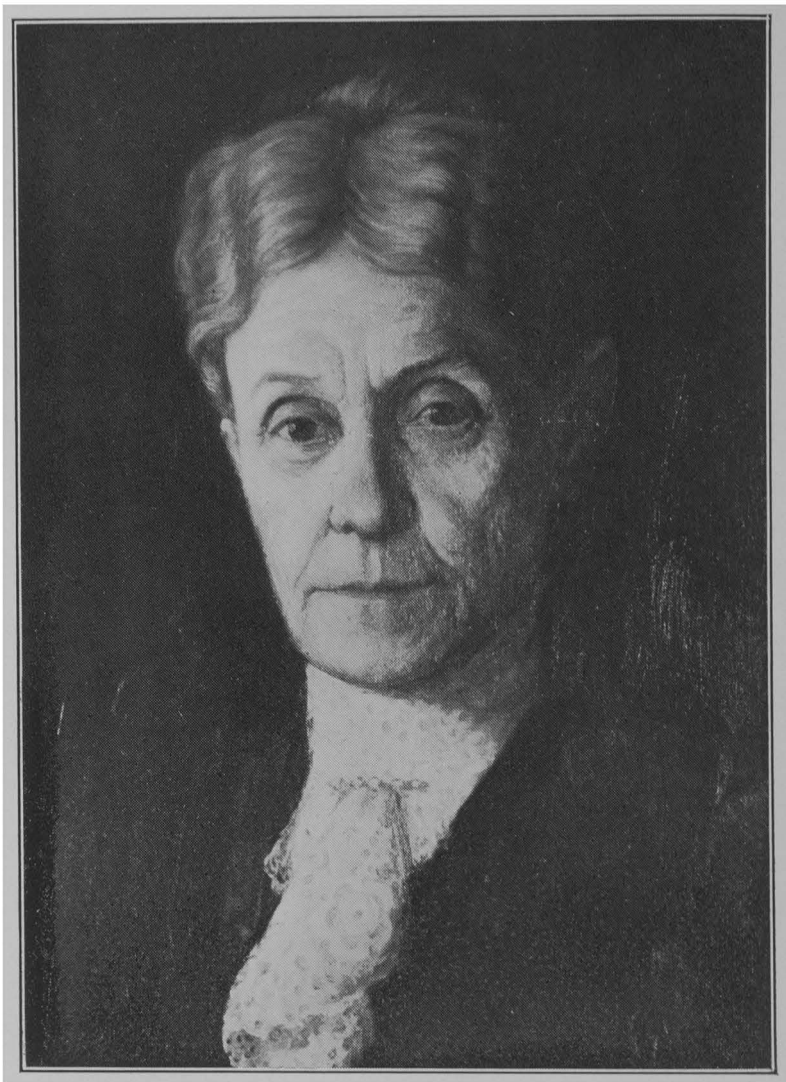
Cultivated mind is the guardian genius of Democracy, and while guided and controlled by virtue, the noblest attribute of man. It is the only dictator that freemen acknowledge, and the only security which freemen desire.

Mirabeau B. Lamar



## CONTENTS

	PAGE
Mrs. Helen Marr Kirby: a Dedication.....	5
Foreword .....	6
Part I: Student Religious Activities.....	7
A University Community	
Young People's Meetings	
Sunday School Classes	
Developing Student Leaders	
Fellowship	
Social Service Work	
Part II: Student Religious Organizations.....	19
The Student Volunteer Movement	
Young Men's Christian Association	
Young Women's Christian Association	
Part III: Other Religious Organizations.....	26
The Religious Workers' Union	
Church-Supported Organizations	
History of the Churches Near the Campus	
Part IV: Church Affiliation and Preference.....	38
Part V: Speakers Brought to Austin.....	40
Part VI: Interest in Missionary Work.....	42
In Memoriam .....	44
Judge John C. Townes	
Mrs. Kirby As I Knew Her	



MRS. HELEN MARR KIRBY  
(1837-1921)

Beloved by all the students whose lives she touched, she served the University from 1884 until her death in 1921. She came to the University in 1884 as "Lady Assistant." In 1903 she was given the title of Dean of Women. In 1919 when she retired from the arduous duties of that office, she was made Dean Emerita and continued to serve each day until 1921.

*(Reproduction of a picture painted by R. J. Onderdonk.)*

## HELEN MARR KIRBY

She sits as we have seen her sit so often, with the unaffected ease of true dignity, aristocratic to the tips of her sensitive, tapering fingers; her whole person held in calm poise, in the attitude we knew so well, of the attentive, helpful, thoughtful listener; the shapely head, crowned with graciousness; the distinctive features, finely modeled and delicately lined, denoting a treasure of experience, and expressing friendliness, humor, common-sense and an active interest in all things human; the kindly, steady, understanding, fun-loving eyes through which her conquering spirit looked out upon the world; the restful strength in the pose of her hands; all, even to the "quiet goodness of style" about her simple black dress and cloak with the exquisitely dainty frill of lace about her neck and wrists, proclaim more eloquently than any words the personality to whom we paid homage. We see her untouchable, yet ever approachable and never remote; queenly, yet wondrously humble and responsive to every need; captain of her soul, yet tender, modest and retiring; frail of body but undefeated in spirit; a thinker of her own thoughts, independent-minded and keen, yet always ready to hear and weigh the other side; rich with the stuff of a long and varied life, but never living in the past. Such is our Lady of the Study Hall—a lady of the Old South, well born to a position of command, but living a life of service, looking into the future with the eyes of faith, serene, courageous, and unafraid.

LILIA M. CASIS.

## FOREWORD

It is twelve years since a bulletin has been issued setting forth the work undertaken by the various churches and religious organizations around the campus of The University of Texas.

For this reason we have chosen to assemble as a permanent record material gathered from recent reports of the separate institutions. This material, we hope, may serve as a means for measuring the standards reached, in so far as statistics can reveal spiritual attainment. A limited number of these bulletins will be available for distribution.

As a committee, we desire to express our gratitude to the various denominations and agencies throughout the State and nation that have provided the means and made possible the work for the benefit and religious training of students. In the light of sacrifices made and opportunities offered, we regret to have to admit that results in recent years have fallen short of the goal.

We would therefore ask that those who read this report bear in mind that we send it forth in the spirit of the Apostle Paul, who said: "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the high calling of God in Christ Jesus."

COMMITTEE ON STUDENT RELIGIOUS LIFE  
*The University of Texas.*

## PART I

# STUDENT RELIGIOUS ACTIVITIES

### A UNIVERSITY COMMUNITY

From all parts of Texas, from other states, and to a certain extent from foreign countries, young men and women come to The University of Texas. Some of them come from small towns, others from cities; some have been reared in luxurious homes, others have known the touch of poverty; some come with a well-groomed foundation of education, others are handicapped by inefficient preparation. From all kinds of homes, from all levels of economic and social strata, these young men and women mingle at The University of Texas to form a community of more than 6,000 people.

Just like every other community, this community of college students has its good citizens and its bad, its intelligent members and its unintelligent, its material-minded individuals and its spiritual-minded. In this community certain agencies are at work which lift the ethical standards of students and deepen their spiritual life. Churches open wide their doors with the call to worship, fellowship, service. There is consistent religious activity in this community of college students.

What is the nature of this activity? How does it affect the students? How does it prepare them to face life with a livable and workable philosophy? How does it fit them to find a place for themselves in the social order of the world of today? To answer these questions and others an analysis has been made of the various religious organizations near the University. The results of this analysis are presented in this bulletin.

### YOUNG PEOPLE'S MEETINGS

#### *Distinctive Characteristics*

Cultivating within the minds of students a sense of companionship with God, developing within them qualities of religious leadership, and bringing them together in a fellowship which is as sincere as it is joyous—these are the tasks at which the churches in the University neighborhood are constantly working; and most fittingly these tasks form the objectives of the work in the young people's meetings in the various churches on Sunday nights.

Most of the churches have as a part of their Sunday program an early evening service which is planned and conducted by students and for students. Attendance at these meetings averages in the various churches from 35 per cent to 75 per cent of the attendance at the morning Sunday School classes. At the University Baptist Church the students, after a period of fellowship together, split into six groups, each of which conducts its own program. In each of the other churches the students assemble for one program.

Naturally a new student in the University would be inclined to ask, "What can the young people's meeting at a campus church offer me?" To answer that question let us first suggest distinctive characteristics which a survey of student religious work has proved to be common to the young people's meetings in all of the University churches:

*Unity of Interests.*—In such a group, all of whom are students of the University, all studying the same courses or similar courses, all faced with the same general types of problems, programs can be presented that will be of interest to all more easily than in groups where interests are more diverse. Therefore, the new student may go to a young people's meeting with the expectation of finding others faced with the same problems that confront him and with the expectation of finding help in meeting those problems.

*Wholesome Religious Attitudes.*—Students who attend services at the University churches in general attend not through any feeling of compulsion or duty but for the pleasure they get from participation in the services. The new student, then, may expect to find (with a few unfortunate exceptions, of course) a group of students who acknowledge a genuine joy in their religious associations and activities.

*First-hand Thinking.*—Students of the University are in general older than the average member of young people's groups in non-university churches; their education is more advanced; the group problems are more centralized and therefore more concentrated. It is but natural then that in all of the churches student committees charged with preparing programs for the young people's meetings tend to work out their own programs rather than to accept second-hand programs. Some of the groups have discarded altogether the programs printed for other young people's organizations of their denominations. Others make use of these printed programs, but aim toward a distinctive University presentation of the subjects. Practically all of the campus churches in which young people's meetings are held have an adult adviser who either meets with the student program committee or is available for service on it when called. A new student, then, may expect to find in a campus young people's organization a genuine thinking-out on the part of the students of their own religious philosophy.

*Coördination of the Young People's Work with the Other Work of the Church.*—It is but natural that the student department should be the major department in most of the churches near the campus and a very important department in the other churches. A distinct effort is made, therefore, in most of the churches to make the students feel their relationship with the church as a whole. This effort is directed along at least three channels; selection of students to act as teachers and other workers in the various departments of the church; selection of students to serve as officers in the church or to sing in the choir, or to perform some other such service as places them in a position



of prominence before the congregation; presentation of programs by the students for the church as a whole. Such programs are usually presented under the supervision of the program committee or the officers of the young people's organization. In the session 1931-1932 the young people of the University Presbyterian Church took charge of the night church services for two Sundays, once to present a Christmas play and once for a program centered around the topic, "What the Church Means to Me." At All Saints Chapel, the Sunday Club, as the Episcopal young people's organization is called, three or four times during each year gives a dramatic production for all members of the church. All Saints Chapel also makes use of "Lay Readers," who read part of the service, and "Servers," who are acolytes for the Holy Communion, as well as an "Altar Guild for Girls." A new student on the campus, then, may expect to find in a campus church a genuine place for himself in the work of the church.

### *Types of Programs*

In each religious institution at the University the student and adult leaders aim to present through the programs at the young people's meetings a well-balanced series of religious studies. In each of the churches some of the programs are devotional, some informational; some deal wholly with stories and characters from the Bible, others deal with the spiritual and material problems of today; some are presented entirely by student speakers, others make use of outside adult speakers. A well-regulated variety in the type of program aids in sustaining student interest.

To illustrate something of the various kinds of programs available to young people, the subjects for the program in all of the campus churches on one Sunday, chosen at random, are listed below. It is to be understood, of course, that on the following Sunday each of the churches held a different kind of program. Some of the churches which do not hold separate meetings in the evenings for the young people, but which concentrate their work with students into morning Sunday School classes, are necessarily not included in this list.

All Saints Episcopal Church:

"Religion Versus Revolution," talk by Dr. C. E. Ayres, Professor of Economics.

Church of Christ:

"The Beginnings of the Church," a series of talks by students.

Newman Club:

"Altitudes and Visibilities," a talk by Mr. Arno Nowotny, Assistant Dean of Men.

Swedish Lutheran Church:

Musical program and Bible study.

University Baptist Church:

"God Providing a Redeemer," topic for group discussions, each under a student leader.

**University Methodist Church:**

"The Bible: Its Background and Interpretation," a series of talks by students.

**University Presbyterian Church:**

"The Beholds of Jesus," a candlelight devotional service with talks and music by students.

**SUNDAY SCHOOL CLASSES**

A survey of Sunday School classes in the University churches and Bible classes in the Jewish institutions shows a variety of types of religious study. The Hillel Foundation holds a weekly Bible class, conducted by Rabbi S. H. Baron. Eight of the campus churches have one class for students within the church. The University Methodist Church with three classes and the University Presbyterian Church with four classes are the only churches having more than one student class. The largest is at the University Baptist Church, where about 400 students are enrolled in the class of Judge O. S. Lattimore, a member of the Court of Criminal Appeals. Other classes range in size from about 200 members downward.

All of the classes are for both boys and girls and are open for all ranks of University students except those in the University Methodist Church. Miss Mary E. Decherd's class in that church is for girls only, and Mr. Allen G. Roe's class, though co-educational, is for freshmen only.

Work in the Sunday School classes and other religious study groups has in general two main objectives: first, the education of the student in regard to the facts in the Bible and the principles taught by the Bible, and second, guidance of the student in fitting his religious philosophy into the life he is living.

On a campus where young people are growing into manhood and womanhood, where childish conceptions of religion are giving way to mature philosophies of life, an earnest need is felt for giving to the student the sort of religion which he can see will enter into and shape the direction of all his daily activities.

Subjects listed for the various religious classes fall into two groups—those which stress direct study of the Bible and those which stress student problems. The distinction between the groups lies more in the emphasis than in the material considered. Students in the Bible study classes take from the Bible principles taught there and apply these principles to problems which confront them. Students in the other group consider first the problems, and then go to the Bible to find the principles upon which they should base solutions for the problems. For both groups the objective is the same: to enable each student to mold a working philosophy of life.

Teachers for the student classes are chosen not only for their ability as teachers but also because of their acquaintance with student life and its problems. Such a qualification enables them to give the greatest service to those in their classes. Of the fifteen teachers of student classes at University churches, five are members of the University faculty, one is an advanced student, one is a pastor,

one is a judge of the Texas Court of Criminal Appeals, one—an ex-student—is secretary of the Austin Chamber of Commerce, two are Young Men's Christian Association secretaries, three are full-time workers in the employment of a University church, and one is the wife of the rector of a University church.

There are only two women teachers of student classes. One is Mrs. Harris Masterson, wife of the rector of All Saints Chapel, who conducts the Bible class of the chapel. This year the class is studying the Gospel of John. The other is Miss Mary Decherd, Adjunct Professor of Mathematics, who teaches a class for girls at the University Methodist Church.

### *Sunday School Classes*

(As organized at the time of publication of this bulletin.)

#### **St. Austin's Chapel:**

Morning masses, church service, and a young people's program held in the Newman Club take the place of formally organized Sunday School classes as found in the other churches.

#### **All Saints Chapel:**

In the fall semester of each year Dr. Masterson conducts a Bible class on the Gospels. In the second semester the Chapel presents a series of Sunday morning Lenten programs.

Mrs. Harris Masterson, wife of the Rector, teaches a discussion group class which is studying the Gospel of John.

#### **Church of Christ:**

Mr. J. B. Rhodes teaches a discussion class which for its subject follows the International Quarterly lessons.

#### **Czech-Moravian Brethren:**

Mr. Josef Barton, advanced student in the University, leads a discussion class which for its subject follows the International Quarterly lessons.

#### **First Congregational Church:**

Dr. J. M. Kuehne, Professor of Physics in the University, teaches a class that considers current topics in the religious, social, and political life of the country.

#### **Swedish Lutheran Church:**

Sunday school classes held for young people, but none exclusively for students.

#### **Hillel Foundation:**

Rabbi S. H. Baron conducts a weekly Bible study class.

#### **Texas Bible Chair:**

Dr. F. L. Jewett teaches a class which is studying the principles of Jesus.

#### **University Baptist Church:**

Judge O. S. Lattimore of the Texas Court of Criminal Appeals conducts a class which follows the lessons outlined in the International Quarterly.

**University Methodist Church:**

Three classes are taught in this church: Dr. Ernest C. Webb teaches a class of men and women students dealing with current topics, emphasizing the social gospel of the prophets; Miss Mary E. Decherd, Adjunct Professor of Mathematics in the University, teaches a Bible study class for girls, considering such subjects as "Peace," "Evangelism," and "Christianity, a Teaching Religion"; Mr. Allen G. Roe teaches a freshman class dealing with the subject, "Through Jesus to God."

**University Presbyterian Church:**

Four classes: Dr. D. A. Penick, Professor of Classical Languages in the University, teaches a Bible study class; Mr. W. E. Long, secretary of the Austin Chamber of Commerce, conducts a class which studies student problems; Mr. W. A. Smith, secretary of the University Young Men's Christian Association, leads a discussion group class on the subject, "Building a Working Philosophy of Life"; Mr. M. D. Woodbury, associate secretary of the University Young Men's Christian Association, teaches a class which is this semester considering the problem of "Christian Principles in the Home."

### DEVELOPING STUDENT LEADERS

How are students trained as religious leaders? At least four channels of training may be found in the campus institutions. First is the channel of study. Through Bible study, both in the Sunday School classes and in the young people's meetings, and through a study of activities in the religious world, both of today and of yesterday, students are given a foundation of knowledge that is essential to leadership, and through this study to a large extent there is generated within them the desire for leadership, coming in response to a realization of the needs of the individual and of society which can be met only through the work of leaders.

In addition to regular Sunday School classes, many of the campus churches at certain periods during the year have training classes for the specific purpose of giving instruction for those who wish to go into full-time religious work or who wish to teach Sunday School or take part in some other type of church work. The University Baptist Church has study courses meeting every day for a week dealing with such subjects as teacher training, soul-winning, and methods of Bible study. The University Presbyterian Church has each year a teacher training course for students meeting every Sunday afternoon for six weeks.

Second is the channel of active work within the student religious organization. In each of the campus institutions as much as possible of the student work is left in the hands of students. Each organization has its officers, its committee chairmen, and its committee members, and on the shoulders of these workers there rests the responsibility not of carrying out orders given to them by adult members of the church but of working out their own plans. In turn, each of the classes within the church has its officers and committee members,

acting in general in coordination with the officers and committee members of the whole student organization of that church.

In the fall, just before the opening of the first semester of the University, the students officers and committee members of each of the larger campus churches hold a retreat of one, two, or three days. On this retreat the student leaders survey the work of the previous year, and then make the general plans for the coming school year. Through the skeleton plan thus outlined, the work for the year is coordinated and proportioned in a manner intended to give the greatest benefit to the students in the church. By accepting the responsibility of leadership within their own church students are trained to be leaders.

A third channel of training for religious leadership is that of service on the student program. While the young people's organizations occasionally have outside speakers, most of them use student speakers for the majority of their programs. A student who makes a talk before a young people's organization naturally widens his knowledge of the subject upon which he makes his talk and in addition has an opportunity to improve his speaking ability and to gain confidence in himself as a public speaker. In all of the religious institutions where student services are held, an effort is made to have every student on the program at least once during the year, and in the smaller groups students are called upon to speak several times. In many of the Sunday School classes, too, students take part on the program.

The fourth channel of training for leadership is that of participation in social service work. This work is discussed in another section.

### FELLOWSHIP

Genuine fellowship presupposes a common field of interest, common ideals, common purposes in life. In the groups at the churches and other religious institutions at the University students gather to worship a God which they have in common; they meet assured of the high ideals of one another; together they work at the task of learning more about their God, of building a working philosophy of life, of serving others through united efforts. When a group of students come together in one of the religious institutions at the campus, a basis is already present upon which may be built a sincere, happy spirit of brotherhood.

To encourage the welding of friendships and the growth of a group spirit of brotherhood, these religious institutions afford abundant opportunities for students to become acquainted with each other.

They work together. The students on the program committee meet every week to talk and think and study as they build up programs for the benefit of the entire group. The members of the stewardship committee chart the financial course of the organization. This committee and that committee, meeting in close fellowship, direct their particular part of the work; and in these committees it is but natural that firm friendships be welded.

They worship together. With bowed heads members of student groups sit in the quiet of devotional service while one of them leads

in prayer. They sing together. They listen to Scripture readings together. It is impossible but that something of the spirit of their worship services enters into them and creates the warm feeling of comradeship.

They play together. In the first week of the fall semester the social life of each University church is begun with a reception for new students. In the school session that follows, parties and picnics bring the students together for hours of fun. In the churches where more than one Sunday School class is held, the various classes, as well as the whole organization, have their socials. Some of the religious institutions have fixed days for their socials.. The students of All Saints Chapel hold a party once a month. Those of the First Congregational Church hold an open house on the first evening of each month. The young people of the Swedish Lutheran Church give an entertainment on the last Friday of each month. The other institutions adjust the dates of their socials to the immediate desires of the students.

Three of the campus churches have found a Sunday supper a helpful means of encouraging friendship among the students. The University Methodist Church and the University Presbyterian Church each has a fellowship period every Sunday preceding the young people's evening program. At this period sandwiches are served, and students are given an opportunity to chat with each other while eating. Sometimes informal programs of song liven the latter part of the fellowship hour. The Sunday Club, student organization of All Saints Chapel, serves three or four Sunday dinners a semester.

The pastors of the various churches and the directors of the other religious institutions do much to cultivate friendship among students by holding dinners or informal parties for a number of small groups throughout the year.

#### *Foundations and Clubs*

Each church, of course, makes available for students its building and its physical equipment for furthering their social life. Each Bible Chair, too, is at the service of students when they wish to hold parties or other social gatherings. In addition to the Hillel Foundation, the Bible Chairs, and the churches, the history and organization of which is compiled in another section of this pamphlet, there are three organizations which aid materially in the development of student social life in their respective churches. One is the Newman Club, a Catholic institution; another is the Wesley Foundation, a Methodist organization; and the third is the Hillel Foundation, a Jewish institution.

*Wesley Foundation.*—At several of the state institutions chapters or branches of the Wesley Foundation have been organized for the purpose of "providing a home away from home" for the Methodist students. Through the services of the Foundation the students from all of the classes in the University Methodist Church are bound together into a unified group which elects its own officers and committee chairmen, plans its own evening programs, conducts socials



for all Methodist students, and carries on other phases of the student religious program.

*Newman Club.*—The Newman Club is intended primarily to serve the needs of the Catholic students of the University, to furnish its members with that social and intellectual background necessary to the development of character and to a well-rounded education. Under the direction of the late Father Michael Smith, C.S.P., the club was organized in 1909 by the Catholic students. It was named after John Henry Cardinal Newman, who, because of his literary attainments as well as his religious leadership, was among the outstanding Catholics of the nineteenth century.

The Paulist Fathers, who are in charge of the Club, were brought to the University by the late Rt. Rev. N. A. Gallagher, Bishop of Galveston, in 1908, to undertake on behalf of the Catholic Church religious activities among the students. For many years the meetings of the Club were held in the hall above St. Austin's Chapel. The present building, situated between St. Austin's Chapel and Newman Hall, was built in 1913 by Father John Handley, C.S.P. It has a large assembly room, a library, a class room where Bible courses for University credit are held, the office of the chaplain, and various other rooms. Beautiful mural paintings adorning the walls of the assembly room make it an ideal place for student meetings. The library of several thousand volumes, some of them very old and very rare, is always open to students.

One of the outstanding aids to students offered by the Club is its scholarships. In the years 1923–1924 a fund of \$5,000 was raised by ex-students and friends of the Club to provide scholarships for deserving Catholic students. The scholarships were established in honor of the Rev. J. Elliott Ross, who was for nine years chaplain of the Club. Earlier the Judge B. D. Tarleton Scholarship was founded in memory of a man who was professor of law in the University from 1904 to 1915.

Each Sunday the Newman Club holds a meeting in the Club rooms immediately after the late morning mass. Faculty members are asked to give talks and special music is provided. Fellowship in worship is thus encouraged. On week days entertainments for students are often held. In this manner the Newman Club serves as an institution to draw students closer together into fellowship one with another.

*Hillel Foundation.*—For the encouragement of religious development and social fraternity among the Jewish students of the University, the B'nai B'rith Hillel Foundation was established in Austin in 1929–1930. The foundation is one of eight such units at present operated on as many campuses in the United States by the B'nai B'rith Hillel Foundation Commission and financed by B'nai B'rith, an international Jewish fraternal order.

The Texas foundation is governed by a student council, student officers, and student committees. It is under the direction of Rabbi Samuel Halevi Baron, who is also the Rabbi of Congregation Beth Israel, local Liberal Jewish Temple. The Foundation also enjoys

the good will and coöperation of the Austin Jewish community as well as of the Jewish members of the University faculty. Its facilities and benefits are open to all Jewish students as well as to any others who desire to make use of them.

The Hillel Foundation is named for the famous Rabbi Hillel of Talmudic renown, whose name is synonymous with scholarship as well as human sympathy, and who gave utterance to one of the pre-Christian expressions of the Golden Rule. In brief the B'nai B'rith Hillel Foundation is a national organization devoted to religious, cultural, and social activities among Jewish university students.

Regular religious services are not held at the Hillel House. Students are encouraged to attend the Sabbath and Festival and Holy-day services at either the Liberal Temple of Congregation Beth Israel or the Conservative Synagogue of Agudas Achim Congregation.

Teas, luncheons, and evening entertainments are given several times a semester at the Hillel Foundation to encourage a closer friendship among students. Open Forum meetings, led by faculty members of the University, bring the Jewish students together for an exchange of opinions. Some of the subjects discussed at such meetings during the current semester are: "Personality in an Age of Crisis," "Life in Rome," "The Theory of Relativity." Dramatic programs given by students for the Foundation are beneficial both socially and religiously. The local chapter of the B'nai B'rith throughout the year holds open meetings and socials to which students are invited.

### SOCIAL SERVICE WORK

Spirituality is deepened through service to others. Religious leaders may be developed through the exercise of helping others. Thus through the field of social work the University churches, at least, are helping to build students into leaders.

In the hill country of the Colorado River territory, scarcely ten miles from Austin, stands a wooden schoolhouse, white and square. Here, each Sunday afternoon, a small group gathers. They come from the hills. They come for miles, some of them walking, some of them riding in a wagon, some in a ramshackle car. Sometimes their number is large, sometimes small. Men, women, and children are present. Until last year no religious services were held anywhere near this community, and such a thing as going to church was unknown. But now, of a Sunday afternoon these people gather at the country schoolhouse. A group of University students from one of the campus churches comes faithfully every week. Two of the University girls teach Sunday School classes, while the hill men stand around and talk somewhat shyly with the men students. Then there is a singing of hymns, a reading from the Bible, and one of the University students makes a short talk. Every Sunday they come: Religion is being made more real to this hill country community through the work of University students.

In the Mexican Institute at Austin on certain afternoons University girls meet classes of brown-eyed children and teach them and

play with them, giving them instruction and recreation such as they can get nowhere else. The Young Women's Christian Association has charge of this social service project.

At the Austin Children's Home every Friday afternoon a group of students from one of the campus churches takes charge of a period of classes and recreation. Children are given lessons and practice in public speaking and dramatics; they are guided through organized games; they are taught to play well and to live well.

### *Service Projects*

And there are other types of social service work being done by University students through campus organizations. One Sunday School class is supporting a girl in a college in Mexico by giving a scholarship through the church mission board. This same class, in addition to visiting the sick and sending to them Thanksgiving cards and Christmas cards, gives subscriptions to current periodicals to various shut-ins. Another class once a month conducts services at a rural church not far from Austin. From two of the churches Sunday visits are made to some of the various institutes in Austin, such as the Old Confederates' Home and the Old Ladies' Home.

A janitor in the University and his wife some time ago began to see the need for some sort of religious education among the poorer people of East Austin. With their savings they bought a small wooden building and opened a Sunday School in it. Through constant saving they managed after a time to get together enough money to buy a second-hand piano, and now its strains aid the devotional service each Sunday. The number of children increased. The burden of caring for them became too heavy for two persons to carry. The janitor appealed to the University churches for aid. Now two groups of students, each from a campus church, help in conducting services.

Students of the First Congregational Church have found through dramatics a way of carrying religious messages to others outside the church. A dramatics club, called the Fellowship Players, having about 25 members in 1933, presented a number of plays in their church and in addition presented several plays over the Austin radio station.

In addition to visitation of the sick, a service rendered by all the religious institutions of the campus, the social services projects under way in 1932-1933 are as follows:

#### **All Saints Chapel:**

Series of Lenten programs given by students for residents of the Confederate Woman's Home.

Parties and picnics for Settlement Club children.

Occasional presentation of plays in small churches near Austin.

#### **First Congregational Church:**

Plays over radio.

#### **Hillel Foundation:**

Student Loan Fund.

Volunteer work for Family Service Society.

**University Baptist Church:**

Conduct of a mission Sunday School.

Weekly visit to some eleemosynary institution.

**University Methodist Church:**

Weekly visit to some eleemosynary institution.

Scholarship for girl in Mexican college.

Conduct of a junior church.

Magazine subscription and other presents for shut-ins.

**University Presbyterian:**

Conduct of weekly Sunday School and church services at Pleasant Valley, a small community near Austin.

Conduct of church services once a month at some rural church near Austin, such as at Eanes or Govalle.

Old clothes Sunday: Once a year a campaign is carried on to collect the old clothes of the students of the church and to present these clothes to needy families.

Conduct of Friday afternoon classes and recreation period of Austin Orphans' Home.

Conduct of services once a month in an East Austin mission church.

Sacrifice is necessary to carry on such work, sacrifice of time and energy, sacrifice of money; yet the students taking part in social service work make this sacrifice willingly. It is impossible to be with them as they carry out some social service enterprise without being conscious of the intense earnestness with which most of them face their task.

*The Challenge to Service*

Social service work offers a challenge to all of the religious institutions at the University. Among the Mexican and negro settlements in and near Austin and the hill communities not far away there is work to be done. Churches stand with empty pulpits; Sunday School teachers cannot be found; children and adults alike await religious instruction and leadership in worship. In the Blind Institute there are shut-ins who rejoice at the sound of young, sympathetic voices; in the Austin Children's Home, the Old Ladies' Home, the School for the Deaf, and other eleemosynary institutions in Austin, some of the more unfortunate members of society wait in need of spiritual refreshment and strengthening. There is work to be done.

At present social service work on the part of University religious institutions fails to fill all of the needs. The percentage of church-going students who take an active part in the enterprises described above is small; yet the earnestness and zeal of those who do take part more than make up for a lack of interest on the part of others. But more workers are needed. More leaders are needed, more students who are willing to give their time and their energies in the service of others. Students who come to the University seeking, in addition to an education, a deepening of spirituality, will find opportunities for service awaiting them.

## PART II

# STUDENT RELIGIOUS ORGANIZATIONS

### THE STUDENT VOLUNTEER MOVEMENT

It was in 1906 that the knowledge of this great movement was brought forcibly to the attention of the students of The University of Texas. There was to be held in Nashville one of the quadrennial conventions composed of representatives from the colleges of the United States and Canada. Thirty-two students, men and women, were chosen from this University, and two representatives from the faculty. The events of that conference stand out vividly still in the minds of that group. Five thousand gathered there and, under the leadership of John R. Mott, spent three days in a conference, world-wide in its significance. Missionaries from every land spoke, among them Bishop Thoburn from India, Fletcher Brockman from China, and Dr. Karl Fries from Norway. The slogan, "This world for Christ in this generation," was on a huge banner over the platform. Students were deeply stirred. Not all felt called to go as missionaries, but it can be safely said that few left that conference untouched by the appeal of those great men who spoke out of their experiences in other lands.

#### *The Present Organization*

Ten of these quadrennial National Conferences have been held in the United States. Each group of representatives has returned feeling sure that its conference was the best. Out of each delegation from The University of Texas, and likewise from every college in the United States and Canada, there have been two groups to return to the campus: first, the larger number, to take up the home tasks but with a larger vision; second, those who accepted the missionary call to join their comrades in a fellowship known as the College Student Volunteer Movement. These fellowships keep the missionary fires burning. For their own development, they meet once a week, always seeking to enlist other members; books on missions are read; news from the fields is presented; missionaries on furloughs are sought as speakers. For the college this group stands ready to serve as they are needed in carrying the missionary message to the churches in the community and out through the districts. Regularly the Student Volunteer Group at The University of Texas meets to carry out a program of study, worship, and social service.

The records show that during the last quarter of a century more than fifty University of Texas students have gone out under their

church board as missionaries. They are today in Mexico, Chile, Brazil, Africa, India, Ceylon, Japan, Korea, and China. As teachers, evangelists, nurses, physicians, they are going in and out among the natives, giving themselves freely and sacrificially to their service.

The Student Volunteer Movement has had a generation of history. During the Easter season of 1928 came an event in which can be traced the ever-widening influence of the first student meeting at Mount Hermon, Mass., in 1886. Representatives from fifty nations and of all the leading denominations of Europe and America met on the Mount of Olives for two weeks of deliberation concerning the Christian task in the world. The chairman of this International Missionary Council—called the most significant missionary gathering since Pentecost—was one of the original Student Volunteers. No one can estimate the influence which the Movement has exerted in the half-century of its history in uniting the hearts and hands of Christian men and women of every race.

The work of all student volunteer groups of North America centers in the National Headquarters in New York. For almost a generation the direction of the work has been in the hands of Robert Wilder, who, as a Princeton student, began the Movement in 1886 at Mount Hermon. It is a source of satisfaction that, when Robert Wilder, grown old in the service, had to retire, his mantle fell upon the shoulders of Jesse R. Wilson, a graduate of The University of Texas and one of the most universally beloved students the institution has ever had.

### YOUNG MEN'S CHRISTIAN ASSOCIATION

The Young Men's Christian Association is devoted to the challenging task of developing leadership that is adequate for present-day living. There is evidence that an increasing number of students are thinking seriously about the deeper values of life. They are concerned about a type of religion that seeks to go to the heart of the perplexing issues of our day and that gives them courage and power to meet their personal problems. The program of the Association is based on the conviction that the religion of Jesus is adequate for our day and generation; that it has the power to transform and make significant the life of an individual, and that when fearlessly applied to our social and economic problems it has the power to cause men to dream and plan for a new social order where justice is made possible for all.

The University Young Men's Christian Association was organized in 1890, seven years after the University was established. It has had the active and sympathetic support of the student body and the faculty. That business men and friends in the State are interested in the work of the Association is evidenced by the fact that in 1926 they generously subscribed \$300,000 to an endowment fund for the purpose of paying the salaries of the secretaries and of bringing to the campus each year speakers of national prominence in the field



of religion and related topics. The Young Men's Christian Association building is conveniently located near the campus and represents an investment of \$100,000. It was erected in 1911 through the contributions of the faculty, students, alumni, and friends of the University. It is a three-story buff brick structure that provides a home for the Association and its program.

The property of the Association and its entire program are supervised by a board of directors composed of representatives from the faculty, alumni, Austin business men, and students. The program is planned by the cabinet, which is composed of students. All men students in the University are eligible for membership.

The Young Men's Christian Association program with new students is promoted through the "Freshman Fellowship Club." More than a hundred students of the Freshman class were members of this organization during the past year. A partial list of the topics discussed at the weekly meetings gives one an indication as to the nature and scope of the program for this group:

What Should a Freshman Expect to Get from His University Training?

How Can a Student Develop Efficient Study Habits?

What Part Should Culture Play in a Student's Life?

What Contribution Does Science Make to Life?

What Contribution Does Religion Make to Life?

Is There a Conflict Between Science and Religion?

How Can a Student Build a Satisfactory Life Philosophy?

What Are Some Basic Principles in the Choice of a Life Work?

Fraternities—Pro and Con.

World Needs That Challenge the Students of Today.

How Can a Student Develop His Spiritual Life?

What Significance Does Jesus Have for Students?

In addition to the program of the Freshman Fellowship Club, small groups of ten or twelve new students and a few influential upper-classmen often meet at the homes of the two secretaries for Sunday night supper. Last year 186 students enjoyed the fellowship of these occasions.

The Fireside Forum program is promoted in the dormitories, boarding houses, and fraternity houses on the campus. Last year 47 groups met once a week for six weeks, comprising 1,200 students. Seventy-five faculty members and 50 students comprised the leadership of these groups. Dr. H. Y. Benedict, President of the University, had the following statement to make concerning the value of the program when it began its fifth year on the campus at the opening of the fall session:

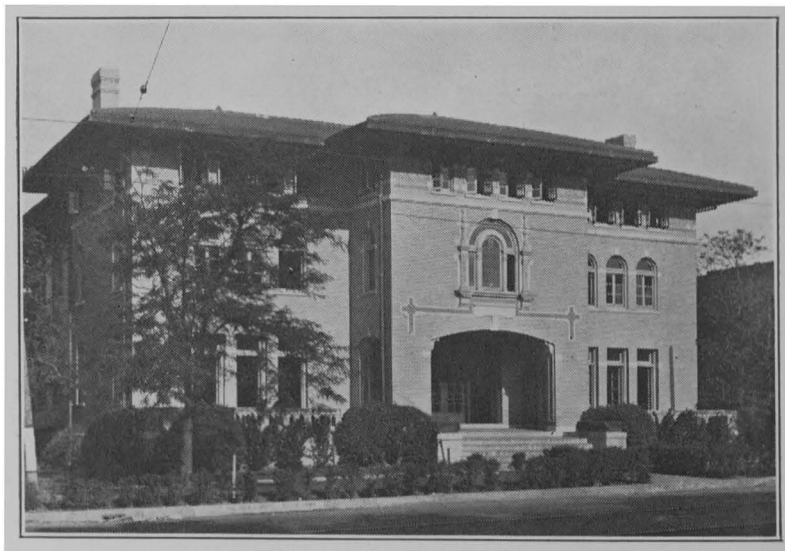
The Fireside Forum program gives members of the faculty and students an opportunity to widen their acquaintance beyond the limits of the classroom. This fact alone justifies such a program. In addition, this vital student-faculty program gives an opportunity for students and members of the faculty to discuss informally problems and

topics of mutual interest to both groups. Such a sharing of opinion and conviction about some of the vital issues of life will lead to a deeper appreciation for the finer and more worthwhile aspects of life.

The University Young Men's Christian Association seeks, in various ways, to coöperate with the religious forces of the campus and to help coördinate their work. The Association compiles at the opening of each session a religious census of the student body for the use of each of the denominations. It also sponsors Inter-Church Luncheons during the year, where representative students from the various churches meet for fellowship and to hear outstanding leaders in the field of religion. Three years ago the Association sponsored the first inter-church fellowship outing, which has now become an annual affair.

One of the most valuable phases of the Association program is that of bringing to the campus each year prominent speakers in the fields of economics, education, government, and religion. Many of these men are used in the classrooms of the University and a series of addresses is arranged for each speaker, available to the entire student body.

An inter-racial forum, consisting of students and faculty men and women from the two negro colleges in Austin and a similar group from the University was organized by the Young Men's Christian Association three years ago for the purpose of studying and discussing some of the problems that face both races. About forty students and faculty members from the three institutions compose the forum, which meets every third week during the year. A fine



UNIVERSITY YOUNG MEN'S CHRISTIAN ASSOCIATION

Christian fellowship has been developed in this group. Last year, in addition to the work of the forum, a survey of the negro life in Austin was made under the leadership of Jesse O. Thomas of the Urban League, Atlanta, Georgia.

During the past year the Young Women's and Young Men's Christian Associations have organized for the purpose of studying comparative religions a group which meets every two weeks in the homes of various religious leaders on the campus.

The University employment bureau is operated by the Young Men's Christian Association. An effort is made to help students secure work that will enable them to continue their studies in the University. Last year "jobs" were secured for 163 students, whose earnings from those jobs amounted to \$16,289.20. A fund of \$4,500 is administered by the Young Men's Christian Association and is used for loans to needy students whose scholastic record is good.

Last year twelve students borrowed from this fund.

Representative students from the University are sent each year as delegates to the Southwest Student Conference at Hollister, Missouri. Last year ten attended. Each spring a conference is organized and promoted for the students in southwest Texas. Coöperating with the University churches on the campus, the Association assisted in securing seventeen delegates to the National Student Volunteer Conference held in Buffalo, New York, during the Christmas holidays.

A large portion of the time of the two secretaries is given to counseling the students concerning their personal, vocational, and religious problems. This is a most intangible, and yet a most important, phase of the Young Men's Christian Association program.

### YOUNG WOMEN'S CHRISTIAN ASSOCIATION

On March 1, 1893, a group of undergraduate women of The University of Texas met in the office of the Dean of Women, Mrs. Helen Marr Kirby, to discuss the possibility of organizing a branch of the Young Women's Christian Association. The work of this organization at other colleges was discussed, and the group expressed the belief that a real need existed on the University campus for such a medium of study and expression.

The purpose of the proposed organization was defined as follows: "to strengthen its members mentally, morally, and spiritually, and to be the means of exerting such an influence over the unconverted of our school that they may see the reality of the religion we profess." This purpose being acceptable to all the members of the group, a motion to organize a branch of the Young Women's Christian Association here was made and unanimously carried.

Miss Nellie Hall was elected the first president of the new group, a constitution was adopted, and three committees were created: a membership committee, a religious committee, and a Bible study committee. At this first meeting the secretary of the Young Men's

Christian Association opened the meeting with prayer, thereby laying the foundation of the spirit of fellowship and coöperation between the two Associations which has continued all through the years unbroken.

By 1900 the roll of members had grown from the original 21 to 100. A music committee and a social committee were added; a definite interest in the foreign work of the national organization soon resulted in the Association's assuming for some years the support of Miss Nancy Lee Swann as secretary of the Young Women's Christian Association in China. The organization continued to grow in size and strength until it became possible to employ a full-time general secretary to direct its work.

### *Present Organization*

At present the membership is approximately two hundred, and the organization is the acknowledged center of the Christian life of the University women. It maintains an office and a reading room in the Main Building of the University, where meetings are held, and current magazines and a small library of selected books on religious, social, and economic questions are kept for the use of the students, and the secretary is constantly available for consultation.

The executive and planning body of the Association is the Senior Cabinet of 18 members. This cabinet is composed of the officers of the organization and the leaders of the Interest Groups; it meets weekly to study methods of leadership, and to coördinate all the Association activities under the guidance of the General Secretary.

Special attention is given to freshman girls in the Association. During the first semester the Freshman Club, directed by upper-classwomen who have shown marked ability in leadership, offers an opportunity for incoming students to meet new friends, make faculty contacts, and receive guidance in making adjustments to University life. A Freshman Council, elected from the members of the group, directs the work of the Freshman Club during the second semester.

The most important work of the Association is carried on through its meetings. Twice a month a religious service is conducted by the students, a vesper hour of music and worship. Special programs are arranged for the incoming students in the fall and for the Senior girls in May, as well as for such occasions as Thanksgiving, Christmas, and Easter.

Alternating with the Vesper Service a series of Interest Groups, composed of members of the Association, meets regularly. The programs of these groups are arranged to offer a medium of expression for the varied interests of the students. A list of topics will serve to indicate the nature of the discussions so carried on:

Building a Christian Society.

The Nature of Worship.

A Study of Comparative Religions with Special Relations to the Principles of Christianity.

Appreciation of Modern Poetry.

A Study of the Laymen's Mission Report.

Disarmament.

Current Events, Local, National, and International.

World Activities of the Young Women's Christian Association.

Appreciation of Art.

Appreciation of Music.

How to Live on Twenty-four Hours a Day.

Culture and the College Student.

Inter-Racial Problems.

Methods of Achieving World Brotherhood.

Methods of Private Religious Living.

The Association also coöperates with the Young Men's Christian Association and with the University churches each year in bringing to the campus several religious leaders of national reputation to speak on topics of interest to the students. By such means the Association plans to assist students in arriving at a satisfactory set of standards to guide their daily activities, and in considering ways of building a Christian order.

Among the various Interest Groups, those on Religious Discussion, Modern Poetry, Reading, and Current Events are perhaps the most popular. The Social Service Group works in coöperation with the International Institute of Austin, conducting recreational evenings and clubs, classes in English, piano, sewing, rug-making, etc. The Association also assists other organizations in emergency relief work during the winter.

Sympathetic coöperation with Associations in other colleges is kept up through delegates sent each year to the summer conference at Hollister, Missouri, where 200 young men and women from Christian Associations in colleges throughout the Southwest gather for a ten-day period of worship and discussion conducted by nationally-known religious and educational leaders. Students return from Hollister with a keener perception of the religious, social, and economic forces at work in our national and international life.

But with all its expansion and its changes in organization and personnel during the 40 years of its work in The University of Texas, the Young Women's Christian Association has never lost sight of the purpose which motivated the little group of its founders back in 1893. Always the changes have been made in a sincere effort to adjust to the needs of a rapidly growing and changing student body the ideal of enriching the spiritual life of the students on our campus.

## PART III

# OTHER RELIGIOUS ORGANIZATIONS

## THE RELIGIOUS WORKERS' UNION

The Religious Workers' Union is composed of the pastors and associate pastors of the churches in the University neighborhood, the instructors in the various Bible Chairs giving courses for credit in the University, and the secretaries of the University Young Men's Christian Association and the Young Women's Christian Association. At present the following churches and other religious organizations are represented in the Union: the Baptist, the Congregational, the Episcopal, the Methodist, the Presbyterian, and the Roman Catholic Churches; the Hillel Foundation (Jewish), the Newman Club (Paulist Fathers), the Wesley Foundation (Methodist), the Austin Presbyterian Theological Seminary, the John C. Townes Bible Chair (Baptist), the Texas Bible Chair (Christian), the Wesley Bible Chair (Methodist), and the Young Men's and Young Women's Christian Associations.

While each of these agencies has its own peculiar program and problems in its own immediate sphere, there are many instances in which they act in coöperation; and the united effort that results is a most valuable factor in religious and kindred activities on the campus. The Union is the much-needed clearing house for plans and programs, and affords a means of combined effort in the solution of many problems. That its work is well done is evidenced by the fine spirit that prevails among the members, though they differ widely in religious beliefs. The Union also works in harmony with the officials of the University, furnishing helpful and constructive coöperation in student religious activities.

## CHURCH-SUPPORTED ORGANIZATIONS

That the churches of our State realize the importance of caring for their constituencies among the students at the state schools has been evidenced in a number of ways at The University of Texas. Each denomination has its own form of organizations, it is true, but perhaps this variety of method produces good results.

There are three prominent types of organization that have developed in many colleges in the United States during the last several decades. These are:

1. Foundations for work with young people.
2. Dormitories under church control.
3. Bible Chairs giving courses for college credit.

The University of Texas is fortunate in having several institutions of each of the three types near its campus.

The foundations have been previously discussed.



*Dormitories*

Three denominations own and operate dormitories for girls at The University of Texas:

Grace Hall, the Episcopal dormitory, was established in 1897. It bears the name of Mrs. George H. Kinsolving, who was largely instrumental in providing the funds for its erection. Grace Hall is under the management of a board of regents, two-thirds of whom are men and one-third of whom are women.

In the summer of 1918 the Catholic dormitory—Newman Hall—was opened. This building was erected by the Dominican Sisters of Houston and is under their immediate control.

The Methodist dormitory built in 1924 is named for Mrs. Helen Marr Kirby. The funds for erecting Helen Marr Kirby Hall were raised by the Women's Missionary Societies of the Methodist churches in Texas, directed by the Women's Council of the Southern Methodist Church. This Council has now entire charge of the Hall.

These three dormitories are the result, largely, of the broad vision of the women of their respective churches. While the women in charge of each of these dormitories have been appointed by their churches, the dormitories are controlled by University regulations and are in every way coöperating with the Dean of Women. These halls afford real homes for the students who are domiciled in them.

*Bible Chairs*

The third form of church organization for work among students at state schools is the so-called "Bible Chair." There are four of these chairs at The University of Texas, conducted by the Baptist, the Christian, the Methodist, and the Presbyterian churches. Several other denominations have had Bible Chairs, but only these four are now in operation. It is the purpose of the Bible courses which they conduct to familiarize students "with the factual contents of the Bible and to acquaint them with the foundation facts incident to the religion of the Jews and of the Christians."

The Association of Religious Teachers, founded in 1913, is composed of the instructors in the four Bible Chairs. They decide jointly from year to year what courses each instructor shall give, and in coöperation with the University officials attend to all matters concerning their Chairs.

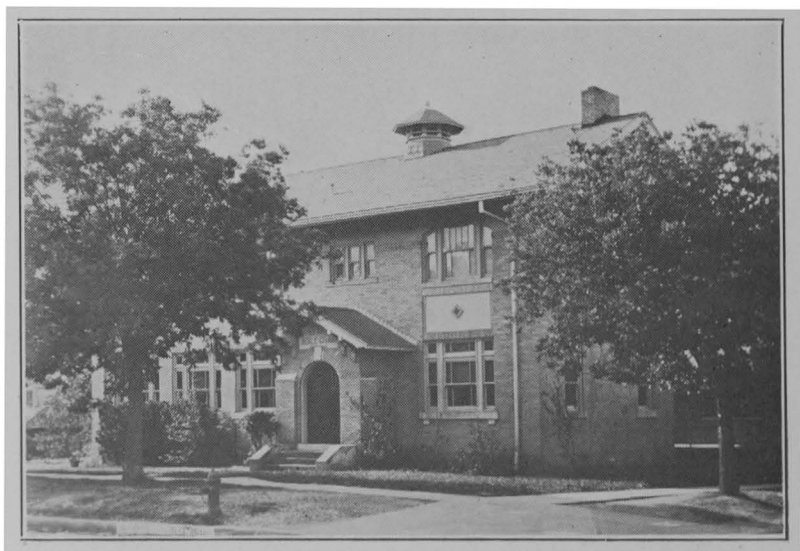
In the University Catalogue of 1912-1913, credit is authorized under specified conditions of work done under the direction of the members of the Association of Religious Teachers. The present University regulations concerning Bible courses follow.

*Bible Courses.*—Credit toward university degrees is given to certain courses (ranked as sophomore) offered by the Association of Religious Teachers, under the following regulations intended to maintain the equivalence of these courses with the courses given in the University:

The plant in which the courses credited are given must (1) be located in Austin, convenient to the University; (2) contain adequate classroom facilities—rooms, seats, blackboards, charts, maps, tables; (3) provide a library of books, dictionaries, and lexicons costing at least \$500 as an initial expenditure.

The instructors by whom the courses credited are given must (1) be under the control of some permanent religious organization of recognized standing; (2) possess at least the training demanded of instructors in the University; (3) devote their time primarily to teaching; (4) be approved by the standing committee of the College of Arts and Sciences on Bible courses and by the President, subject to final action by the Board of Regents.

The courses credited must (1) be in the field of historical or literary, but not exegetical or doctrinal, study of the Bible; (2) be thoroughly organized, with syllabi showing the outlines and required readings; (3) be of University grade and on a subject suitable for University instruction; (4) be given in regular classes with meetings at least equal in number, in length of period, and in amount of preparation required, to those of a University course involving the credit asked; (5) include regular tests or examinations corresponding to those of the University, to be given at the time prescribed by the University for other examinations; (6) be open only to students of at least sophomore standing when they begin the work; (7) be subject to the same regulations and oversight as regular courses given in the University; (8) be approved by the Course Committee of the General Faculty.



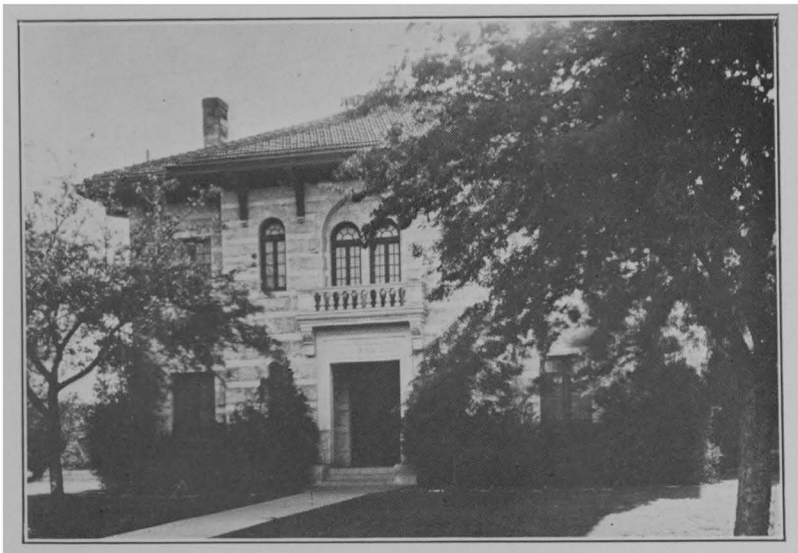
TEXAS BIBLE CHAIR

The students enrolled in the courses for credit (1) may be credited with no more than twelve semester hours in Bible on any bachelor's degree, (2) are subject to the regulations of the Catalogue on the amount of work which may be carried.

*The Texas Bible Chair*, under the direction of the Christian Church, was organized almost thirty years ago. Its director, Dr. Frank L. Jewett, came to Austin in 1905. The first student to receive credit on a Bachelor of Arts degree for a Bible course was Miss Cora Goodwin in 1908-1909, though authorization of credit for Bible courses for the Bachelor of Arts degree first appears in the Catalogue of 1910-1911. Dr. Jewett is the pastor of the four hundred or more Christian students enrolled in the University. The building which houses this Bible Chair was erected in 1908. It is immediately south of the campus and affords the students a convenient church home and social center. Religious services are held here each Sunday by the director.

*The Austin Presbyterian Theological Seminary* in the fall of 1908 moved from East Austin to 100 West Twenty-seventh Street for the two-fold purpose of rendering service to the University and of enabling the Seminary students to receive the advantages of the University. According to the Catalogue of 1911-1912 an arrangement was made with the University whereby credit was allowed on the Bachelor's degree for certain Bible courses taken in the Seminary. At present these classes for University credit are taught in the Young Men's Christian Association building, the instructors being Dr. T. W. Currie and Dr. Sam L. Joekel.

*The Wesley Bible Chair* was opened about the beginning of the World War but was in operation for only one year. It resumed



WESLEY BIBLE CHAIR

work again in 1919. The building in which its director teaches is adjacent to the University Methodist Church just north of the campus. This Bible Chair is incorporated and is entirely owned, operated, and supported by the five annual conferences in Texas.

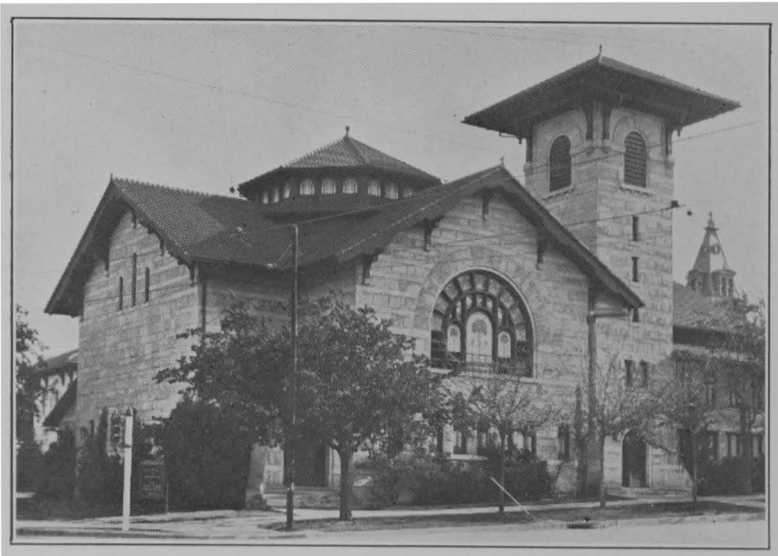
*The John C. Townes Bible Chair* was established in 1918 by the Executive Board of the Baptist General Convention of Texas in co-operation with the University Baptist Church of Austin, Texas. The first courses were offered in the fall term of 1919-1920. The University Baptist Church furnishes the office, library and classroom, and equipment for all these, and takes care of all current expenses aside from the director's salary. For many years the director had charge of the student work in the Baptist Church, but in the fall of 1932 a change in arrangement enabled him to devote his entire time to teaching.

### HISTORY OF THE CHURCHES NEAR THE CAMPUS

There has been no time since the establishment of the University when its students have not had an opportunity to attend church services, for from the first they were welcomed into the churches that already existed in Austin. Before 1900, however, the movement had begun which resulted in the formation around the campus of a group of churches that minister especially to student needs.

#### *University Methodist Church*

The Methodists were the first to organize a church within easy reach of the campus. As early as 1887 a Methodist congregation, which later became known as the University Methodist Church, was



UNIVERSITY METHODIST CHURCH

worshipping in Honey Chapel at Twenty-fourth Street and Whitis Avenue. By 1891 this group had a new building at Twenty-fourth and Nueces Streets. In 1895 the Sunday School space for this church was enlarged by the construction of a frame building on the same lot, and ten years later the congregation had grown to such proportions that plans for a new building began to be agitated. The result was the present building, just across the street from the campus, which was completed in 1909. The auditorium has a seating capacity of 1,000, and is equipped with a pipe organ.

In time, however, the Sunday School again grew out of bounds, and some of the classes met for awhile in the Young Men's Christian Association building. This congestion was first relieved by the conversion of the parsonage and some other buildings into a Sunday School annex; then later, when the Wesley Bible Chair was erected adjacent to the church, all the activities of the University students were housed in that building. This church also initiated the movement which resulted in the building of Kirby Hall, a dormitory for University girls.

#### *University Presbyterian Church*

In 1898 "Highland Presbyterian Church," which had been organized in East Austin in 1891, was moved to a convenient location on Nueces Street west of the University that it might better serve the students. The little building that had been erected, however, soon became too crowded for the Sunday School, and a frame building was put up near at hand to accommodate the overflow. In this a class of University students assembled every Sunday morning.

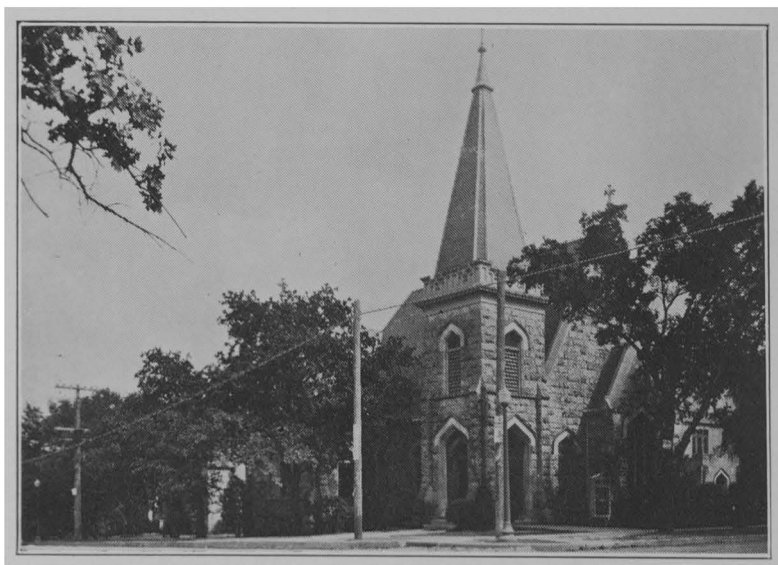


**UNIVERSITY PRESBYTERIAN CHURCH**

Visions of still greater expansion moved this congregation to plan another building, to be erected at the corner of Twenty-second and San Antonio Streets, less than a block from the campus. In 1908 the congregation moved into one unit of the building, expecting to construct the other unit in the near future. Financial reverses followed, however, and the completion of the work was delayed until the congregation realized that a much larger plant was needed than was formerly contemplated. Consequently extra space was purchased, and in 1926 the first unit of a new modern church edifice was finished. This building, with its numerous rooms, has contributed much towards the efficiency of the work of the church, especially in the Sunday School and the young people's organizations. This church is now called University Presbyterian Church.

### *All Saints Chapel*

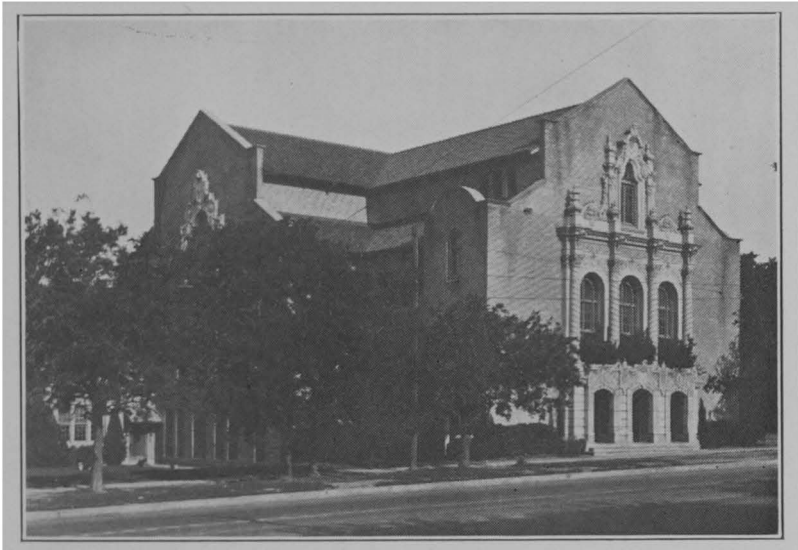
All Saints Chapel, an Episcopal Church which is located at the corner of Twenty-seventh Street and University Avenue, was from the beginning connected with University students, for it was built in 1902 as a chapel for the girls at Grace Hall. It also furnished a place of worship for some other University students, for the girls at Whitis School, and for a small local congregation. In 1909 the organization was formed into a parish, and it has continued to work among the students from that time until the present. Gregg House, a substantial stone structure to the east of the chapel, houses many of the activities of the church, including student activities.



ALL SAINTS CHAPEL

*University Baptist Church*

For some time before plans materialized, several members of the First Baptist Church had been looking forward to a separate church in the University neighborhood. In the fall of 1907 a special Sunday School for University students was organized in the First Baptist Church, and out of this eventually came the University Baptist Church. In the beginning, the church occupied the building on Nueces Street which had been vacated by the Presbyterians when they moved to San Antonio Street. Various additions came to this church from students and from other groups in Austin, and as the work grew, this congregation also felt an increasing need for a new building. Very desirable lots were secured on Guadalupe Street, and in 1920 the cornerstone of the present \$225,000 structure was laid. This modern building with its spacious auditorium and convenient Sunday School rooms furnishes ample space at the present time for the various groups in the church.



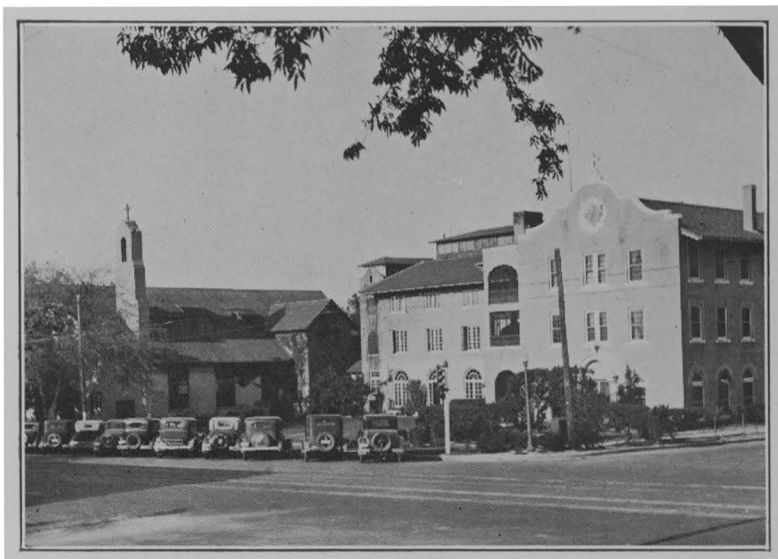
UNIVERSITY BAPTIST CHURCH

*St. Austin's Chapel*

The increasing attendance of Catholic students at the University caused the leaders of the Catholic Church in Texas to become interested in special plans for taking care of the religious life of these students. The Paulist Fathers were put in charge of this work, and in 1908 St. Austin's Chapel was erected. In it worship the Catholic students and a local group of communicants. In 1913 another building was constructed, just north of the Chapel, in order to accommodate the Newman Club, the religious organization for



Catholic students. It is beautifully planned and comfortably furnished, and it gives these students attractive rooms in which to meet. Students themselves made substantial contributions to the fund for this building. Later the Dominican Sisters became associated with the Paulist Fathers in looking after the needs of the students, and in 1918 they built Newman Hall, a dormitory for girls. These three buildings, which are convenient to the campus, are the center of the religious and social life of Catholic students in the University.



ST. AUSTIN'S CHAPEL, NEWMAN CLUB, AND NEWMAN HALL

### *Texas Bible Chair*

One of the religious organizations adjacent to the campus that has existed for a long period of time is the Texas Bible Chair. It is not a church, but connected with it is a Sunday School that is attended by many students, especially those of the Christian denomination. The activities of this organization are discussed elsewhere.

### *Christian Science Organization*

The Christian Science Organization at The University of Texas came into existence in 1929. Its membership is made up from active undergraduate and graduate students, ex-students, and members of the faculty. This group owns no building, but services are held twice a month at a place available to the members.

### *First Congregational Church*

The building at 408 West Twenty-third Street which houses the First Congregational Church was not erected until 1921, but the



nucleus of this church had existed as a unit since 1901. When the group moved to its present location, it was reorganized in such a way that it could receive also members of the faculty and of the student body who belong to the Unitarian Church.



FIRST CONGREGATIONAL CHURCH

*Czech-Moravian Brethren Church*

The church that has most recently been organized for students is the Czech-Moravian Brethren Church of Austin, which was founded in the long session of 1930-1931. For a short time services were held in the Young Men's Christian Association building, but later a room was secured in the University Methodist Church for Sunday afternoon services. The present membership of the church is about twenty-five, and services are held once a month.

*Jewish Institutions*

Jewish students have two church homes in Austin, the Congregation Beth Israel (Liberal), located at Eleventh and San Jacinto Streets, and the Agudas Achim Congregation (Conservative), at Tenth and San Jacinto Streets. The former was established fifty years ago and still worships in a venerable rock building.

*Church of Christ*

The Church of Christ, which is located at Nineteenth Street and University Avenue, was moved to this site from East Austin especially for the purpose of making its services available to University students.

*Other Churches*

A number of students find congenial associations in the Swedish Lutheran and German Lutheran Churches, at some distance from the campus. Other "down-town" churches have students in their congregations. Indeed, there is hardly a church in Austin which has not contributed in some measure to the religious life of the students and faculty of the University.

*Growth of Church Work*

From this survey it is apparent that the erection of larger and larger church buildings around the campus has been due to the growing demands of the congregations and Sunday Schools. Crowded conditions generally exist before the church organizations are able to meet the increasing needs of the students.

An indication of growth in the quantity of church work is the fact that a number of campus churches now employ assistants to the regular pastor. Since 1923 the University Methodist Church has had a student pastor, and now uses a church secretary also. In 1922 the University Presbyterian Church added a Director of Religious Education to oversee various phases of the church work. In the University Baptist Church there is, besides the office secretary, an assistant who supervises all the student work and acts as superintendent of the Sunday School. In the Catholic work there is a special chaplain for the Newman Club in addition to the pastor for St. Austin's Chapel.

Although the churches around the campus are sustained in their work very largely by local groups, yet the care of students is the major part of their program. Most of these churches have well organized Sunday Schools from the cradle roll through the adult department, but the student department usually outnumbers all the others put together. The women's organizations are active, and in addition to the various services that they perform for the community and their churches in general, they contribute much to the comfort and convenience of the students. As groups they often prepare the food for various kinds of student feasts; they send a few students to religious conferences; they attempt to look after the women who are temporarily living in Austin while their children are in the University; and, individually, they often invite students into their homes.

A number of students are called on to help in the administration of the general business of the church, serving either as student deacons or in some other capacity. In the Sunday School, students are encouraged, of course, to enter special classes organized for their benefit, but a few of them are used as secretaries, musicians, or teachers in other divisions of the Sunday School.

One of the things that specially characterizes the churches around the campus is that they are striving to give to the students the benefit of the very best teachers and leaders that can be found in

the churches. Furthermore, by bringing teachers' training courses, conferences, speakers, and the like within reach of these leaders, they are constantly endeavoring to improve the leadership. Some of the students also attend the training classes and conferences. Within the last ten years there has been a marked advance in the educational work of the churches, both in organization and in standards of achievement.

*Financial Burdens Heavy*

For more than one reason the membership in these churches has heavy burdens to carry. Since students constitute a large proportion of the congregations, necessarily the financial responsibility on each individual member is unusually great. The amount that the student body contributes to the support of these churches cannot, of course, help very much towards the outlay for buildings, equipment, and operating expenses. Furthermore, although there is a central core of workers in each church who, we might say, are located permanently, yet the membership of the churches is, in a measure, shifting. People who come to Austin to put their sons and daughters in the University usually stay only a few years and then return to their original homes. Although many of these people while they are here add to the richness of the religious life of the community, yet it takes the churches some time to assimilate them, and when they leave, the gaps cannot readily be filled. If we add to these things the fact that the student body itself is large, it follows that the churches around the campus must be constantly and intelligently active if they would prove themselves equal to the great task that they have undertaken.

## PART IV

### CHURCH AFFILIATION AND PREFERENCE

It is interesting to note that the number of churches represented in the student body has increased from 15 in 1916 and 17 in 1921 to 23 in 1932. Contrary to the usual opinion concerning the student body at state universities, a very large majority of the students, to be exact, 91.23 per cent, are either members of a church or express a church preference. In the interest of accuracy it should be stated further that some of the 272 who did not fill out the blank for church affiliation are active in local churches, the failure to give this information being clearly due to the rush of registration.

Many of the members of the faculty of the University take an active part in the churches of the city. Especially is this true in regard to the churches of the University neighborhood, in which they appear as administrative officers of the church and of the Sunday School, as teachers of Bible classes, and as directors of the young people's work. Not only do these faculty members give their services to the churches of their choice; they contribute generously of their means to the annual budgets. Civic organizations for social welfare in the city find in the faculty a ready willingness to coöperate in their campaigns. One of the greatest services rendered by the faculty members perhaps is in response to the many calls made upon them for addresses in local churches and religious organizations as well as at gatherings of a larger type over the state. Of the 450 members of the staff (teaching and non-teaching) for whom information concerning church affiliation is available, 403, or 89.5 per cent, are either members of a church or express a church preference.

The University itself, through its administrative officials, has always shown a fine spirit of coöperation with the religious organizations. This has been expressed through the creation of a faculty committee on Student Religious Life, the granting of credit for courses taken at the Bible Chairs, assistance in securing and entertaining outside speakers, and in many other ways.

# CHURCH AFFILIATION AND PREFERENCE OF STUDENTS IN THE MAIN UNIVERSITY FOR THE SESSION OF 1931-1932

	Members			Preference			Total			Per Cent
	Men	Women	Both	Men	Women	Both	Men	Women	Both	
Adventist	1	0	1	0	0	0	1	0	1	.015
Baptist	686	323	1009	113	30	143	799	353	1152	17.94
Catholic	252	137	389	14	7	21	266	144	410	6.4
Christian	218	149	367	47	17	64	265	166	431	6.71
Christian Science	13	14	27	23	17	40	36	31	67	1.04
Church of Christ	82	48	130	14	4	18	96	52	148	2.3
Congregational	8	10	18	10	2	12	18	12	30	.47
Disciples of Christ	2	0	2	0	0	0	2	0	2	.03
Episcopal	257	194	451	27	20	47	284	214	498	7.76
Evangelical	8	5	13	1	1	2	9	6	15	.23
Friends	0	0	0	1	1	2	1	1	2	.031
Greek Orthodox	5	2	7	0	0	0	5	2	7	.11
Jewish	124	81	205	33	15	48	157	96	253	3.9
Latter Day Saints	1	1	2	1	0	1	2	1	3	.046
Lutheran	116	66	182	15	3	18	131	69	200	3.11
Methodist	1013	541	1554	171	59	230	1184	600	1784	27.78
Moravian Brethren	4	4	8	0	0	0	4	4	8	.12
Mormon	0	0	0	1	0	1	1	0	1	.015
Nazarene	0	3	3	0	0	0	0	3	3	.046
Presbyterian	440	296	736	60	27	87	500	323	823	12.82
Unitarian	7	1	8	5	4	9	12	5	17	.26
Universalist	1	1	2	0	0	0	1	1	2	.031
Spiritualist	1	0	1	0	0	0	1	0	1	.015
Total	3239	1876	5115	536	207	743	3775	2083	5858	
Not Given	217	55	272				217	55	272	4.24
No Preference				251	40	291	251	40	291	4.53
Grand Total	3456	1931	5387	787	247	1034	4243	2178	6421	

## PART V

### SPEAKERS BROUGHT TO AUSTIN BY THE CHRISTIAN ASSOCIATIONS AND THE CHURCHES

For the benefit of the students, both the Christian Associations and the churches bring to the University every year distinguished speakers in the field of religion and specialists in social, economic, and political problems. The following list includes representative speakers in the past three or four years, but it is by no means complete, since a list of all such men and women would be too lengthy for our purpose.

Dr. Enrique Aguirre, an authority on the political and economic life of Cuba.  
Bishop Matozo Akazawa of Japanese Methodist Church.  
Andrew Allen.  
Dr. W. M. Anderson, Dallas.  
Miss Mary Alice Biby, Nashville.  
Dr. J. W. Bradley, China (deceased).  
Lewis Browne.  
Rt. Rev. W. T. Capers, Bishop of the Diocese of West Texas.  
Dr. D. C. Carver, Chemist for Tuskegee Institute.  
Will Clayton, international authority on cotton.  
Hon. Alfred M. Cohen.  
Rabbi Henry Cohen.  
Dr. Joseph Dawson, Pastor of First Baptist Church, Waco.  
Rabbi Maurice Faber.  
Dr. Allen K. Foster, National Board of Baptist Church.  
J. C. Gardner, Dallas.  
Dr. Charles Gilkey, Dean of Religion, University of Chicago.  
Dr. M. L. Graves, Houston.  
Bishop Sam R. Hay.  
Professor Albert Eustace.  
John Herling, leader in American Labor Movement.  
Dr. Ivan Lee Holt.  
Dr. Clay I. Hudson, Nashville, Tennessee.  
Dr. George Irving, Director of Religious Work, National Council of Young Men's Christian Association.  
Dr. W. F. Junkin, China.  
Dr. E. R. Kellersberger, Africa.  
Bishop Paul Kern.  
Rev. Michael Kippenbrock, Alaska.  
Dr. T. Z. Koo, outstanding religious leader of the Orient.  
Sir Harry Lauder.  
Rabbi David Lefkowitz.  
Dr. W. F. McElroy, Africa.  
Dr. F. M. McConnell, Editor *Baptist Standard*.  
Frances Miller, Chairman World Student Christian Federation.  
Rt. Rev. William Hall Moreland, Bishop of Sacramento.  
Archbishop Orosco, exiled prelate of Guadalupe, Mexico.  
Dr. E. B. Paisley, Richmond, Virginia.  
Dave Porter, Student Secretary of National Council of Young Men's Christian Association.  
Paul Porter, League for Industrial Democracy.  
Rt. Rev. C. S. Quinn, Bishop of the Diocese of Texas.

- Dr. I. M. Rubinow.  
Dr. Arthur Rugh, China.  
Dr. Moises Saenz, educational leader of Mexico.  
Dr. L. R. Scarborough, President of Southwestern Baptist Theological Seminary.  
Rev. J. O. Shelby, Mexico.  
Dr. Charles M. Sheldon, Topeka, Kansas.  
Dr. Abba Hillen Selver, Rabbi of Temple Israel, Cleveland, Ohio.  
Norman Thomas, Presidential Candidate of the Socialist Party.  
Dr. T. C. Vinson, formerly of Africa.  
Dr. W. A. Visser t'Hooft, Executive Secretary World Student Christian Federation, Geneva.  
Luther Weigle, Dean of School of Religion at Yale.  
Dr. C. T. Wharton, formerly of Africa.  
Mr. Jesse Wilson, formerly of Japan, now General Secretary of the Student Volunteer Movement in the United States and Canada.  
Rabbi Stephen S. Wise.  
Rabbi Louis Wolsey.

## PART VI

### INTEREST IN MISSIONARY WORK

Missionary activity has manifested itself in various ways in the University community. Some of the churches have from time to time conducted Sunday Schools in other parts of the city and in the outlying country, and students are often partly or wholly responsible for these organizations. In addition to the support that the churches would naturally give to the general missionary work of their denominations, they have been contributing throughout the years to special missionaries also, and students have shown a lively interest in this work.

A peculiar though limited opportunity for missionary work, if it may be so termed, is furnished by the fact that a number of foreign students attend the University every year—coming from Cuba, Mexico, Hawaii, Japan, China, and elsewhere. Some of them have already felt the influence of churches, but unless an effort is made to ally them to organizations here, they may miss much of what the community might give them. A distinguished example of a foreign student who has had an opportunity to enter rather fully into the religious life around the University is Dr. Roberta Mohling Ma. When she came to Austin from China and entered The University of Texas, she had already allied herself with a Christian church. She entered as a freshman, and went on through the University from the Bachelor of Arts and Master of Arts degrees to the degree of Doctor of Philosophy, which she obtained in 1930. While in Austin, she was closely identified with religious work. She is now teaching in Yenching University, Peking, China.

Following is a list of full-time workers who, as undergraduates, were students at The University of Texas.<sup>1</sup> About one-fourth of these are engaged in foreign work, being variously stationed in Alaska, Canada, England, Mexico, Brazil, Chile, Japan, Korea, China, and Africa.

Akazawa, Matozo  
Alexander, Mary J.  
Allen, Andrew  
Alvis, Mrs. Lota Smith  
Anderson, James  
Anderson, Norman  
Barrow, Charles E.  
Barrow, John V.  
Beadle, Margaret  
Blackshear, William St. John  
Blakeslee, W. F.  
Booth, Virginia  
Bowden, Mrs. Eula Harper  
Brady, Irene  
Brady, James  
Brest, Agnes

Brown, Lawrence L.  
Brown, Lynn  
Brown, Mary Sue  
Bullock, George  
Burch, Katherine  
Byrne, Mary Cordelia  
Cabiness, Cramer C.  
Cahill, Marie  
Cole, W. R.  
Craig, Ann  
Crank, Althea  
Crosby, Thomas J.  
Daniel, J. W.  
Dorsey, Emily  
Durst, L. H.  
Egan, Gertrude

<sup>1</sup>This list is compiled largely from information furnished by the churches in the University neighborhood. It is necessarily incomplete, for many students retain church membership in their home towns, and consequently the facts are very difficult to obtain.



- Ellis, A. Donaldson  
 Fischer, Catherine  
 Fisher, Louise  
 Fisher, Sterling  
 Fonda, Ethel  
 Gabriel, Annie  
 Gardner, M. C.  
 Giraud, Frances  
 Graham, Agnes  
 Gray, Miss Sam  
 Gray, Katherine  
 Gresham, Marmion  
 Grey, George  
 Groves, Edna  
 Hancock, Mrs. Mary Penick  
 Hancock, C. F.  
 Hearndon, H. N.  
 Heimsath, Charles  
 Heinsohn, Edmund  
 Hickman, Troy  
 Hill, Milton F.  
 Howard, H. G.  
 Hurd, Mason M.  
 Hurley, Albert  
 Jackson, Margaret  
 Janicek, Elisabeth  
 Jarrett, Rachel  
 Joekel, Samuel L.  
 Jones, Mary Alice  
 Jones, Everett H.  
 Kavanaugh, Katherine  
 Kavanaugh, Mary  
 Kavanaugh, Teresa  
 Kellersberger, Mrs. Edna Bosche  
 (deceased)  
 Kellersberger, Eugene R.  
 Kenyan, G. C.  
 King, Clarence  
 Kinsolving, Walter O.  
 Kippenbrock, Michael J.  
 Klos, Emma  
 Knox, Mrs. Mae Borden  
 Knox, Robert  
 Kolodzie, Emmett  
 Kuhn, Evelyn  
 Langford, Alice  
 Lefkowitz, David  
 Lightner, Quinton T.  
 Lindgren, Edward M.  
 Lung, Inez  
 McElroy, Mrs. Janie McCrummen  
 McMinn, Jack  
 McNally, Rosalie  
 McWilliams, Mr. and Mrs. John  
 Ma, Roberta Mohling  
 Marshall, Charles H.  
 Martens, Minna  
 Mason, J. William  
 Masterson, Harris  
 Matheson, Roy  
 Mathis, Maud  
 Mayes, Dr. and Mrs. W. C.  
 Minter, David  
 Minter, John  
 Minter, Katherine  
 Mitchell, Laura  
 Moore, Margaret  
 Moore, William  
 Nash, Will  
 Neurath, Blanche  
 Nichols, Buford  
 Oglesby, Jackson  
 Parker, Lydia  
 Patrick, Wood H.  
 Peters, Edward H.  
 Petmecky, Louis  
 Pye, W. O.  
 Redmond, Donald  
 Reed, John A.  
 Rees, Lenore  
 Reilly, Blanche  
 Robertson, John Houston  
 Roe, Louisa  
 Rogers, Maggie J.  
 Rosenback, Katherine  
 Rounds, Louise  
 Routh, E. C.  
 Schaedel, Etta Lee Woolsey  
 Sharpe, Dwight  
 Shelby, Margaret  
 Smith, Iona  
 Smith, William Arthur  
 Smith, C. H.  
 Smith, Ernest  
 Sone, H. S.  
 Sullivan, Agnes  
 Sumners, Charles A.  
 Sumners, Gertrude  
 Sumners, Thomas W.  
 Swann, Nancy Lee  
 Takeuchi, Sterling  
 Tallon, Margaret  
 Taylor, Martha E.  
 Taylor, Raymond A.  
 Terry, Fred  
 Terry, Zula  
 Turner, O. B.  
 Upton, Lawrence  
 Vinson, Mrs. Jeanne Junkin (deceased)  
 Ward, Berta  
 Ward, Josephine  
 Washington, Harvey H.  
 Watson, Rachel Sumners  
 Wear, Robert  
 Weisse, Katherine  
 Whaling, Heiskell  
 Whaling, Horace  
 Wharton, Mrs. Ethel Taylor  
 Wheat, C. E.  
 Williams, Thomas J.  
 Wilson, Jesse R.  
 Wilson, Louise Perkins (Mrs. Jesse  
 Wilson)  
 Winter, H. L.  
 Wright, Elizabeth

## IN MEMORIAM

As we record in these pages agencies and institutions founded and fostered for the moral and spiritual training of students, it is fitting that something be said of the devotion of individual members of the faculty to this same end.

The University of Texas will celebrate in April of this year (1933) its fiftieth birthday. The history of this first period centers in the lives of pioneers—men and women simple, resourceful, heroic, sacrificial. From the long list of those who have given themselves freely it has been difficult to choose in illustration only two. For these we embody tributes from their co-workers written when, after their labors were ended, they fell upon sleep.

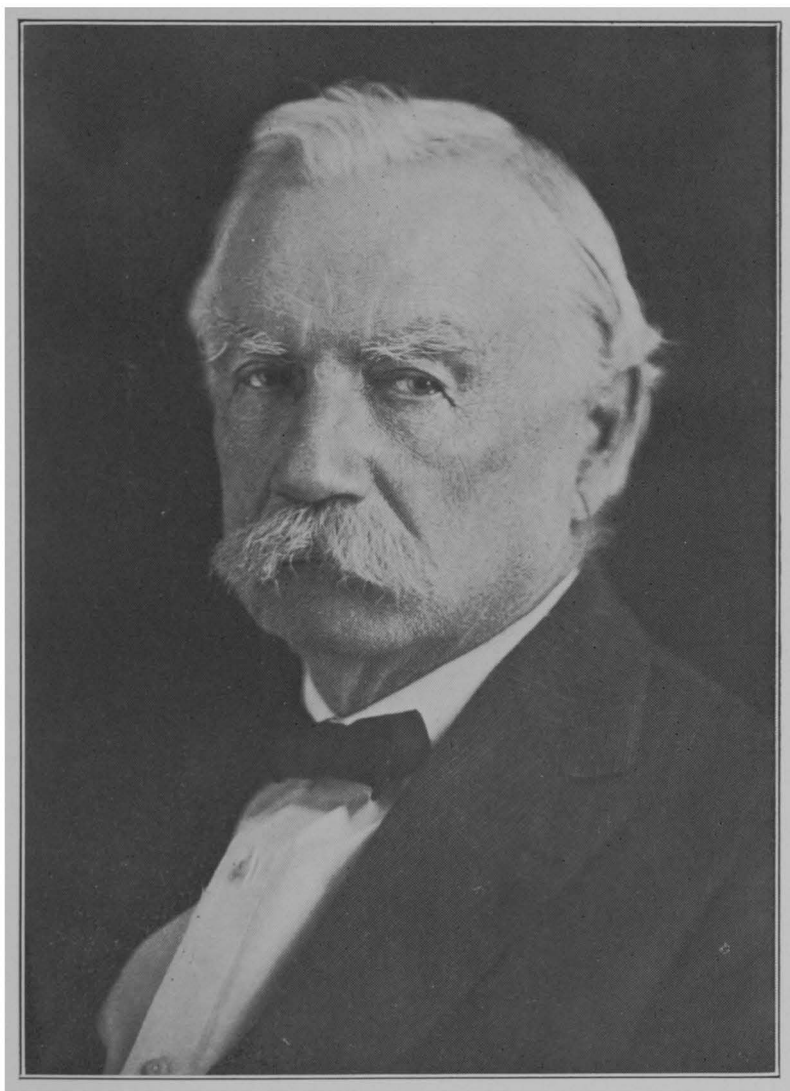
### JUDGE JOHN C. TOWNES

Taken from the University Faculty Minutes, the following resolutions (signed by the committee, Lilia M. Casis, Killis Campbell, C. S. Potts, Chairman) were drafted in honor of Judge Townes, whose death occurred December 18, 1923:

A profound student of law, Judge Townes had in 1896 become a teacher in the Law School of The University of Texas. There his habit was to direct his students to work out fundamental principles upon which the law is based. His success as a teacher of law is attested by the high regard of hundreds of able lawyers who were members of his classes. Judge Townes left behind valuable work on Torts, American Elementary Law, and Texas Pleading. During his administration as Professor and as Dean, the law faculty increased from three to ten, the student body from 150 to 400. The law library increased during these years from 3,500 volumes to 26,000. Granting full credit to his co-workers, it is well within the facts to claim that Judge Townes was mainly responsible for bringing this school to its present position.

Judge Townes was a profoundly religious man. He early became a member of the Baptist Church and was most zealous in the performance of all duties that came to him in this connection. His religion was a religion of deeds and of service. He was active in establishing the University Baptist Church and from the beginning was Chairman of its Board of Deacons. For many years he was superintendent of its Sunday School and taught a large Bible class composed of University students. His religious convictions permeated all his thinking and made his daily life an exemplification of the Master's teachings.

Personally, Judge Townes was a most companionable and likable man. With his fine courage and his moral and religious earnestness, he combined a cheerful optimism and an unflinching good humor that endeared him to his associates and especially to his boys of the Law



**JUDGE JOHN CHARLES TOWNES**  
(1852-1923)

**Eminent judge and lawyer, he joined the faculty of the University School of Law in 1896 and served faithfully for twenty-eight years until his death in 1923. He was Dean of the School of Law from 1907 until 1923.**

School, and made him one of the best loved men the University has ever had. Measured by the impress he has left on the hearts and characters of his former students, many of whom now occupy important places on the bench, at the bar, and in the halls of Congress and of state law-making bodies, it is no exaggeration to say that he was one of the leading men of his generation.

### MRS. KIRBY AS I KNEW HER

Full of meaning were the last words of our Lord to His disciples on earth: "Ye shall be my witnesses . . . to the uttermost parts of the earth." The solemn command meant that he entrusted to them the fulfillment of his mission. Upon their fidelity rested the salvation of a world that was sick unto death. By their words were the Master's teachings to be made known; by their lives men would test the truth of those teachings. And the command was not to end with the disciples who heard him speak. If the uttermost parts of the earth were to know Christ, there must be successors to the first disciples on and on as long as the earth should last. Every follower of Christ must be a witness, by his words perhaps; certainly by his life. The responsibility was grave, it might be overwhelming. On the other hand, to help a neighbor ever so little to a knowledge of the truth, to play a part however humble in the regeneration of the world was a privilege truly glorious, more glorious even than to fight for one's country.

Whether Helen Marr Kirby ever thought of herself as a witness to Christ I do not know, but I am absolutely certain that to be his faithful follower was the ideal of her life; that here was the secret of her power; that this was the source of her happiness. It was as a witness to Christ that I knew Mrs. Kirby and as a witness to Christ I want you to remember her.

"Except ye become as little children, ye cannot enter the Kingdom of Heaven" is one of the hardest of Christ's sayings. To the intellectual it has always been a stumbling-block. It cannot have been easy to Mrs. Kirby. She had high mental capacity. Her perception was keen. She thought straight. She was not afraid to look squarely at the truth. And she had an unusual education in being an early graduate of one of the first colleges for women in this country. Yet when once she had become convinced of the right of Christ to her allegiance, she believed in him and obeyed him with a wholesomeness of heart that inspired everybody around her. In her later years she received on every side expressions of love and admiration that amounted almost to adulation, yet through it all she remained totally unspoiled. Her sense of her own limitations, her humility of spirit, her trust in God were never lost. Grateful she was for what men said of her work, but in the presence of infinite love, infinite purity, infinite wisdom, there was no room for pride or boasting. She carried the spirit of a little child to the very end.

Harder yet are the words of Christ: "Whosoever will lose his life for my sake shall find it." They seem to run counter to the first law of nature. Yet to their profound truth we find again a witness in Mrs. Kirby. She had, when life was freshest, every temptation to think of herself and her own pleasures. She had health, beauty, wealth, social position. But she chose the happiness of others rather than her own. She thought for others, she worked for others, she lived for others. In her bereavement, in her loss of property, in her sickness, in her sore trials of many forms, the troubles of others were still her concern. And lo, the happiness which over and over again seemed to have fled forever, came back to her in the greatest of all blessings, the love of others, and that by thousands.

Of the Christian virtues to whose power and worth Mrs. Kirby's life bears witness, next to love, as it seems to me, come faith and courage. She never faltered when she saw her duty, she did not compromise with her convictions to avoid trouble or to please authority, she was steadfast in the face of popular disapproval when principle was at stake. Sickness and age did not weaken her courage or her determination. Sometimes people called her old-fashioned: she only smiled. Impatient enthusiasts beset her: she refused to change her judgment without adequate reason. Sometimes all seemed lost, but she would not give up. She came of a race of fighters, and fight she would, when what was believed to be right was in danger. And she fought not as one that beateth the air, but under the direction of a keen intelligence and an unfailing self-control. This is the reason she usually carried her point. People sometimes said they yielded to Mrs. Kirby out of regard to her age and office. The real reason was that they knew in their hearts she had the wisdom of experience on her side and the courage to fight for it. It was risky to stir up even an old lion. It was faith that sustained her: faith in the lessons of experience, faith in the possibilities of human nature, faith in the power of love, faith in the worth of Christ's teachings and in the reality of his promises.

Along with her faith one could not fail to see Mrs. Kirby's joy in her work and in her religion. She was incorrigibly cheerful. When things were at their worst, she refused to be gloomy. In her philosophy there was no place for cynicism or bitterness. Her sense of humor saved many a situation for her, guarded her sanity, prolonged her life.

Untiring spirit, loving heart, brave, true, wise, loyal, surely for such as thou was the promise meant: "Be thou faithful unto death and I will give thee a crown of life."

W. J. BATTLE.



Previous Bulletins on Student Religious Life

No. 129—Issued in 1909

No. 1650—Issued in 1916

No. 2135—Issued in 1921

Committee on Student Religious Life, 1932-1933

Mary E. Decherd

Lula Bewley

Sarah Dodson

H. J. Ettlinger

Roberta Lavender

Margaret Peck

M. N. Posey

J. W. Ramsay

D. C. Reddick

W. A. Smith

